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call for the sake of mankind, may so far forth be regarded as a type of the ideal Israel. Within limits, that which is true of the people is true of any typical individual among the people. I think there is no instance in Deutero-Isaiah in which the term "Servant" is applied to the prophet himself or to any other individual Israelite of his time; but if there were, that would not necessarily conflict with the proposition that the Servant is Israel.

All the more, if the history of the world presents us with any one person who is peculiarly and uniquely a typical Israelite, who stands by himself as the representative of Yahweh's promise to the nations through Israel, whose experiences and character and relations to the world are such that Israel's mission to the world culminates in him, then it is correct to apply directly to that person the statements made in Deutero-Isaiah concerning Israel the Servant. The writers of the New Testament regard Jesus Christ as such a person. Because they so regard him they apply to him the utterances concerning the Servant. Their doing so is not a matter of accommodating interpretation, but is as correct critically as it is magnificent in the conception of human history which it implies.

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#### AN INTRODUCTION TO DOGMATIC THEOLOGY.<sup>1</sup>

PROFESSOR LOBSTEIN'S *Introduction* was originally published in French in 1896. In the following year it appeared in a German translation. The publication of an English translation of this admirable manual will be welcomed by many American students of theology. There is no other book which precisely serves its purpose, and none could serve it more successfully. It is primarily a treatise on the nature, task, sources, and method of Protestant theology. The author contrasts what he holds to be the true procedure in theology with the Roman Catholic method and with the Romanizing method so common still in Protestant dogmatics. The book is a plea for the theology of Christian experience. For the writer theology is the science of the Christian faith. The various positions taken in defense of this conception are in essential accord with the principles of Ritschl. There is probably no other book of equal size in English by means of which

<sup>1</sup>*An Introduction to Protestant Dogmatics.* By P. LOBSTEIN. Authorized translation from the original French edition, by ARTHUR MAXSON SMITH. Chicago: The University of Chicago Press, 1902. 275 pages. \$2.

one can so well acquaint himself with the Ritschlian method in theology.

The volume is divided into seven chapters, the first of which treats of the traditional conception of dogma. The history and applications of the idea of dogma are reviewed with the purpose of showing that doctrine must have a different character and meaning for Protestants from what it has for Greek and Roman Catholics. The spirit of Protestantism has transformed dogma. To the confirmation and illustration of this fact the second chapter is devoted. Here it is shown how the Evangelical view of faith, of the church, and of religious authority has undermined the mediæval conception of dogmatic tradition, but without involving indifference to the systemizing of doctrinal beliefs. The author advocates no "undogmatic Christianity," but regards dogma as the necessary result of reflection upon the content of faith.

Instead of saying: "Christianity is a life, it can accordingly transfer itself into dogma," it is necessary to say: "Because Christianity is a life which began by incarnating itself in a history, we have need of a dogma." Indifference to dogmatics would be, in effect, to refuse to acknowledge, to obscure, or to depreciate the revealed and redemptive facts which form the objective and historical part of the Christian religion. (P. 41.)

The third chapter treats of the actual task of Protestant dogmatics, which is defined to be "the systematic exposition of faith, of which the gospel is both source and object." It will be seen that in this view the nature and limits of theological doctrine are determined by the Christian faith. Dogmatics must conform strictly to the meaning and content of the faith of which it professes to be the interpretation. It is the product of the Christian consciousness, the child of the gospel. This same line of thought is further pursued in the fourth chapter, which discusses the source of Protestant dogmatics. The author enters a plea for Christian experience as an essential and determining factor in theology, but guards the principle against too subjective and narrow interpretations.

The fifth chapter, on the norm of dogmatics, reviews the two current opinions—first, that the true norm is ecclesiastical authority, and, second, that it is the Bible contemplated as a legal authority. Each of these positions is criticised and a better solution is sought in the principle, which has so often emerged, that theology is the science of the Christian faith and must find in faith its norm. "The religious authority of Evangelical faith constitutes at the same time the norm of Protestant dogmatics" (p 141).

The interest of the book will center, for most readers, in the next chapter on the true method of theology. The method of authority and the speculative method are acutely reviewed and estimated in order to clear the way for an exposition and defense of the experimental method. No brief summary can give any adequate idea of the real value of this most timely discussion. It deserves to be carefully read, and students and teachers of religion will do well to ponder the problem to whose elucidation it is devoted. The trend of the argument may be discerned from a passage like the following :

Protestant dogmatics is the scientific exposition of the Protestant faith. Now, the gospel is alone the source and the norm of that faith ; consequently, dogmatics cannot draw its content and find its laws outside of the Christian revelation legitimizing itself to the consciousness of the believer. In other words, no rational philosophy, no human metaphysics, no so-called profane science, is qualified to furnish to the Protestant dogmatician the substance of his doctrine ; that substance is given to him by his faith formed in the school of Christ and under the primordial and continuous activity of the gospel. (Pp. 196, 197.)

The final chapter carries over the principles previously developed and applies them to a number of theological topics, such as Christology, soteriology, Trinity, etc. Here will be found a brief summary of the views commonly taken by Ritschlian writers on the central problems of theology. The value of Christ to the believer is found in his disclosure of God and in his realization of ideal manhood, and his saving work is inseparably bound up with his person. The author defends a Trinity of revelation, as opposed to all speculative constructions of God's inner mystery, and considers the doctrine, in this historical and economic form of it, to be the crown of Christian dogmatics.

This book deserves to be warmly commended as a good guide to the problems of theology, and even if one should part company with the author, he will have occasion to feel that the way to his task has been made plain to him.

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#### A HERO'S JOURNAL.

MR. PARKER<sup>1</sup> edited the London *Daily Mail Year-book* for 1902, and so is probably a London journalist. Whether he is a Methodist

<sup>1</sup> *The Heart of John Wesley's Journal*: With an Introduction by HUGH PRICE HUGHES, and an Appreciation of the Journal by AUGUSTINE BIRREL, K. C. Edited by PERCY LIVINGSTON PARKER. Chicago: Revell & Co., 1903. xxx + 512 pages. \$2.